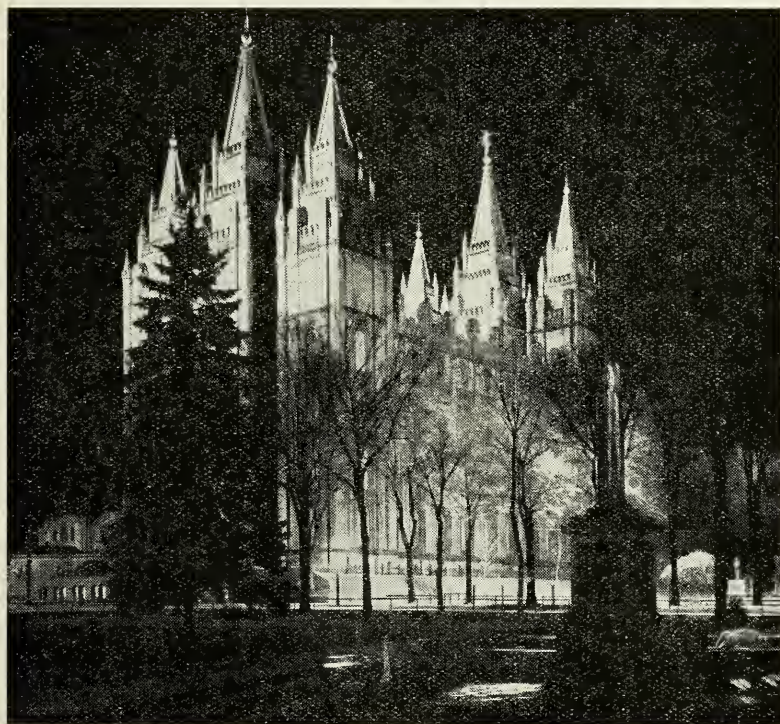


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Salt Lake Temple at Night

“One of the Most Famed Edifices in the World”

(See article page 611)

WHERE PSYCHOLOGY STOPS

By A MEDICAL PSYCHOLOGIST

IN my first talk I suggested that, from the psychological point of view, the essential characteristic of religion is a personal and practical relationship and attitude to spiritual realities and values. But that personal quality is lacking in a good deal of what passes for religion. In the course of my work I sometimes have occasion to ask people if they have any religion, and I frequently get replies of two kinds; either they say "Oh yes, I go to church" (or "No, I don't often go to church"), or else they say "Oh yes, I believe there is a God," much as they might say they believed there was a north pole. That is, religion for them

A Scientist Speaks

THE *Millennial Star* reprints here a recent radio address given over the facilities of the British Broadcasting corporation and published in *The Listener* (August 14, 1935).

Treating a topical subject of the day, this article by an authority in his field, clearly points out that source of power and strength which transcends the realm of psychology. The *Star* endorses this article to its readers as a support of science for true religion. (See editorial, page 616).

means conforming to the rules and ritual of a group or church, or it means assenting to certain dogmas or doctrines laid down by some authority. That sort of so-called religion, which is very common, has thus very little personal quality at all; it is simply something imposed or adopted from outside, and is very apt to become a burden, a bondage, or a sham, in each case psychologically unhealthy, leading to repression and evasion and hypocrisy. Certainly loyalty to a group has its proper place, and so has dogma, but if they are used as substitutes for a more direct personal attitude the resulting religion is bound to be open to grave psychological criticism. We have to admit that such substitutes were also criticized as inadequate by the Founder of Christianity.

Some people would claim that the reality and worth of individual religious experience is to be judged by

its agreement or otherwise with the collective experience of a particular group, or of the historic church. A standard of that sort has, of course, great value and importance, but its value is limited, for the simple psychological reason that the standpoint of any collective institution is always and inevitably conservative and sometimes even reactionary. That is true of all institutions, and churches are no exception. And that is why prophets and priests are rather apt at times to disagree with each other. It is psychologically much more important that a man should be true to himself than true to an institution, but on the other hand, when we recognize how easily and often individual experiences can be childish or inadequate or one-sided, we see the necessity for some sort of standard and storehouse of experience. Just as any scientist who is not quite blinded by conceit is willing to study and profit by the teaching and experience of others who have gone before him, without in the least sacrificing his own freedom of thought, so those who are

seeking religious truth, while they must not be fettered by outworn doctrines and customs, should be glad to have their own experience widened and enriched by that of others who have earned the right to speak in the name of religion, whether they lived two thousand years ago or are still on earth. But if, as sometimes happens, the experiences of religion are reduced to a neat formula which can be repeated, and learned by heart, and sung to chant, there is danger that the personal vitality may go out of them, and they may become mere museum specimens. . . .

In my first talk I suggested that there were certain kinds of truth and reality which could be reached, not by scientific methods, but only by a readiness to experience, a committing of our personality, a coming right off the fence once for all. That, it seems to me, and nothing less, is faith. It is not so much merely "I believe" as "I trust." It is a quite definite psychological process which we all exercise more or less consciously in relation to more or less worthy objects every day. It is obviously different from and greater than mere credulity, and also distinct from passive suggestibility, chiefly because it inevitably leads to action. Psychology is not directly concerned with the objects of faith, but it can say that the active and purposeful committal to some worthy ideal or purpose is a necessary factor for growth and development. Healthy religion quite agrees, saying that faith without works is dead.

THE eminent psychologist, Professor McDougall, says in one of his books that the greatest thing parents can do for their children is to teach them to have faith, and he defines faith as "the feeling that the difference between higher and lower ways of living is vastly important, and that it is worth while to follow the higher way, according to such light as we can find." He is writing as a psychologist, and he is quite properly careful not to go beyond his province. He therefore does not tell us why it is worth while to follow a higher way, nor why or in what respects it is higher. Nor does he offer any suggestion as to where we may look for the light which he thinks we need. So it is all rather vague, but when we turn to religion we find something more definite about this question of a way. We find a man who made the tremendous claim that he was the way and that he was the light of the world, and we find a great multitude who believe that he has justified his claims. Once again it does look as if religion might be able to take things a big step further than the point where psychology has to stop.

Another central conception of many forms of religion is the idea of surrender or self-sacrifice. We are told that we must deny ourselves, say "no" to ourselves. But what exactly does that mean? No religion that demanded a giving up of personality, a lessening of individuality or responsibility, could have any psychological justification. Yet psychology in its own way recognizes the necessity for sacrifice of something in self. From its point of view what we must say "no" to is the infantile, pleasure-seeking personality in us, and we must say it all the time, "no" to the primitive, and "yes" to the full-grown and the ideal. The "no" must always have a real and objective "yes" to match it, otherwise it is a mere suppression with no value or progress about it. Psychology has no use for bare

negation, and for that and other reasons any religion founded on negations or expressed in negative terms does violence to human life. There is certainly a real place for discipline and renunciation, but asceticism for its own sake is sterile and dangerous. It is only when and because a man says "yes" to what is in front that he can effectively and finally say "no" to what is behind. That, of course, is an idea which is constantly emphasized in the essential teaching of Christianity, with the added definiteness and richness which religion does seem able to provide at one psychological point after another.

RELIGIOUS faith has always been claimed to be a source of power—"I can do all things through Christ which strengtheneth me." Countless people have actually done and endured things which they and others regarded as impossible, and have given what they believed to be the explanation of their achievements in some such terms. Whatever people may believe about the possibility of divine intervention in these cases, there must be a psychological process involved, and we can perhaps see how these things happen from the human side. Some of you must have had the happy experience known as "getting your second wind." You have felt at the very end of your resources in some bodily and mental effort, on the point of giving in, and then something—a tune from a band, a smile from a friend, a new idea—has produced an emotional change in you which has set free power you did not know you had, and could not make available by any conscious effort. There is no magic about it. It is psychologically certain that a change in the emotional attitude can liberate reserves of bodily and mental power. Obviously that process will be most effective in connection with the object which has the greatest and deepest emotional significance. The Psalmist has described it in a vivid phrase—"They looked unto Him, and were lightened." They remembered God and got their second wind.

That would suggest one psychological reason for the religious practices of worship and prayer, and there are other reasons. It is a commonplace of any kind of education that people who are trying to learn about something should be in touch with the best examples or the greatest masters of whatever is being learned, in order that their own capacities and tastes may be stimulated and directed in the best way. Therefore, for those who believe that a Being exists in whom the highest ideals are perfected and with whom a personal relationship is possible, it is psychologically right and wise that they should acknowledge that relationship and remind themselves of it and renew its vitality by some sort of deliberate acts. But because human beings differ psychologically, they will naturally differ in the forms and expressions of worship which they find most satisfying and useful. Complete uniformity in creed and worship is psychologically impossible.

There is a good deal of prayer which is merely vain repetition, also much which is like that of the Pharisee, who, we are told, prayed "with himself"; and much which is an unconscious effort to avoid responsibility, or a morbid concentration of attention on something which should be ignored. But naturally there are

psychological processes in all prayer, as in every form of mental activity. There are auto-suggestion, relaxation, recollection of ideals, harmonizing of motives, aspiration and expression of feeling. What there may be on the other side to respond to these things is a question not of psychology but of faith.

Some modern psychology is very strong on the necessity for full self-expression and independence, and often criticizes religion for preventing them. But we are all dependent on something; we cannot be independent of society; still less can we be independent of the universe. It is neither psychology nor commonsense which imagines that a human being can be entirely self-sufficient, able to lift himself up by his own hair. We called religion a personal relationship, and any personal relationship worth the name implies both dependence and freedom. A religion which is a mere matter of obeying a law, either through fear or because it pays, a question of rewards and punishments, is empty and degrading. The only sort of religion to which psychology could find no objection on that score would be one based not on fear but on love, giving not a code but an inspiration, asking not for conventionality but for courage, whose followers were called not servants but friends. It has been claimed that such a religion does exist, and that the truth of it makes men free.

OWING to the limitations of time, many important aspects of the subject have necessarily been omitted in this series, and many large problems almost ignored. But perhaps one or two points have become fairly clear. Let me sum them up.

The first is the necessity for intellectual and psychological honesty in thinking about religion. Religious thought and feeling are not magically separate from the rest of mental life, and may be subject to the same sort of psychological errors and distortions as occur in any other mental processes; unconscious motives may be active, and self-deception is easy. Religion at its best has recognized that danger quite as clearly as psychology has, hence its constant demand for humility and sincerity and simplicity.

The second point is the psychological necessity for ideals, and the fact that psychology itself does not and cannot provide them. We have repeatedly found that psychological principles bring us up to a certain point, indicate a certain necessity, and that then religion seems to come in to complete things, to supply exactly what is wanted in order that the laws of sound psychological development of the personality may be fulfilled in actual life.

Lastly, we have seen that psychology can say nothing final about the existence or value of spiritual realities, and that while a spiritual religion seems to coincide at one point after another with psychological requirements, it is quite unwarrantable to assume that the requirements produce an imaginary religion. It is, on the face of it, rather more likely that man is what he is because the ultimate realities are spiritual, and that real religion is not a distortion of psychological processes, but their completion, the way by which man's deepest needs are satisfied, and the path to the realization of the highest possibilities.

BRITISH MISSION ASSOCIATION SENDS GREETINGS

By Leah D. Widtsoe

THE British Mission association (or as it is called in the United States, the B. M. A.) sends greetings to all members and friends of the Church in Great Britain. All who were born on British soil and all past missionaries to Great Britain are urged to enjoy membership in the association and to participate in its activities. Semi-annual re-unions of the society are held at the time of the General Conference of the Church, at which missionaries and friends renew acquaintances and cement old ties of friendship.

The Temple

THE Salt Lake Temple, the picture of which appears on the cover, is one of the most famed edifices in the world. Its spires rising high over Salt Lake valley, the Temple was forty years in building. Ground was broken for its erection under the direction of President Brigham Young, February 14, 1853. It was dedicated on the sixty-third anniversary of the organization of the Church—April 6, 1893—by President Wilford Woodruff. A total of 75,000 persons attended the dedicatory service held during several days.

It is within the walls of this sacred structure that ordinances are vicariously performed for British saints by former travelling elders and members of British mission.

The highest service of the B. M. A., however, is its endeavour to have monthly Temple excursions at which time all who participate take names from lists sent to the Temple by British members. This is a most worthy demonstration of the promise given to the Prophet as recorded in the second section of the Doctrine and Covenants: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

Last Spring the following invitation was sent to all members of the B. M. A.:

Continued missionary service is one of the ideals of the British Mission association. A feature of this programme is our monthly Temple excursions. On these occasions members and missionaries do the work for names sent to the Temple by saints in the British Isles. We thereby give direct service ourselves and indirectly encourage members there to continue in their research work.

Last month we did work for 18 persons. Next Monday, June 24, we would like to double our number. Names from British

lists will be furnished upon request at any session. All those who are unable to attend during the day are asked to participate in the last session—6 to 7 p.m.

We should be happy to have you join with us in this service.

British Mission Association

CLARENCE TAYLER, President
ILEEN ANN WASPE, Secretary

Two Temple excursions have been held, one in May and one in June, at which over forty names were taken by those who participated. This is a great privilege and gives a real satisfaction

to all who attend, as well as rendering a great service to British friends who are unable to perform Temple ordinances for their loved ones who have passed to the great Beyond. Naturally this service is entirely voluntary on the part of those who attend.

Another service which is being rendered by the B. M. A. is the giving of programmes in the ward Sunday evening services. Twelve such programmes have been given this year and this service makes closer the ties which exist between the members of the Church here, while the missionaries are thus enabled to retain a greater portion of the enriching "missionary spirit" after their return home.

AS another proof of loyalty to friends and members over seas the B. M. A. celebrated "August Bank Holiday" at Lagoon, a pleasure resort just north of Salt Lake City. The following invitation appeared in the *Deseret News*:

The annual August Bank Holiday outing of the British Mission association will be held at Lagoon next week, it was announced by Clarence L. Tayler, president of the Association, and Clinton L. Mills, chairman of the committee in charge. All Britons, returned British missionaries and their friends are invited to attend.

Salt Lake City and Ogden missionaries will compete in a softball game at 6 p.m. Luncheon and a programme under the east bowery will be followed by dancing at 9:15 p.m.

A member of the general authorities of the Church who has presided over the British mission will be asked to speak at the outing. Special music numbers and community singing will be a part of the programme also.

A jolly crowd of about three hundred members and friends from Salt Lake, Ogden, Logan and Brigham City responded to the invitation and a happy, joyous time of relaxation and fun was enjoyed by all. Apostle Joseph Fielding Smith, President Rulon S. Wells, Sister Leah D. Widtsoe (President John A. Widtsoe being out of the city), President and Sister A. William Lund, President and Sister James H. Douglas and also Patriarch and Sister James H. Wallis participated with hearty good will. Our thoughts and hearts went out to you, our dear friends, as we enjoy reminiscences of happy times spent in your society on similar occasions in your wonderful country.

This message of good fellowship cannot be closed without expressing to you the joy that we experienced over the glorious success of your first mission-wide June conference of the M. I. A. Reports have reached us of the spiritual up-building as well as the social enrichment which was enjoyed by so many of you during the conference. We prayed for the success of the undertaking and are gratified because of the results achieved. Again you have proved that the Church programme may function in the missions as well as in the stakes of Zion, and that the restored Gospel meets the requirements of all peoples in every land.

To all those who were actively responsible for the planning and fruition of the event, as well as to all who participated, the B. M. A. in Zion sends hearty congratulations. We feel that with you we might sing a mighty chorus: "Zion is growing!" And then as new determination comes to spread the message of truth by our constant attempts at more complete and righteous living, may we some day be able to sing all over the earth— "Zion Prospers, All Is Well."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 26, 1935

EDITORIAL

"WHERE PSYCHOLOGY STOPS"

ATTENTION is called to the article under this heading by A Medical Psychologist, printed elsewhere in this issue of the *Star*. It first appeared as one of a series of talks over the radio—British Broadcasting corporation. Its appearance as a B. B. C. talk certifies the ability and standing of its author even though he uses a *nom de plume*. We produce it in the *Star* for the support it gives to the proposition that faith in religion and God is reasonable.

It is natural for us to be pleased with any support from reputable sources that we can get for our own ideas, desires, beliefs, etc., particularly when this support comes from competent sources. This is especially true with many of us in matters touching our religion, particularly if the support comes from the scientific field.

Now while this writer believes that some of us are too sensitive in our religious feelings to the teachings of scientists, ascribing to them an unwarranted authority and knowledge touching the field of religion, nevertheless all of us greatly like the support we can get from science. This writer is particularly in harmony with the statement that certain kinds of truth "can be reached, not by scientific methods, but by a readiness to experience." Yes, truth may be reached by means other than by observation, experimentation and logical deduction—scientific methods. Latter-day Saints have been taught this doctrine from the beginning. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16: 15-17.) Again: "If any man shall do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) Again: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1: 5.)

We interpret the article as justifying worship and prayer as being psychologically sound. Further, the thought that the only sort of religion to which psychology could find no objection is one based on love and not fear is entirely satisfactory to genuine Christians. The two great commandments are based wholly on love, that is, the Gospel of Jesus Christ is a gospel of

love, not of fear. This is universally admitted. Also in it the principle of free agency is fundamental.

Know this, that every soul is free
To choose his life and what he'll be ;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light ;
In nameless ways be good and kind,
But never force the human mind.

These two beautiful stanzas are part of an old and well-known hymn, printed in the Latter-day Saints' hymn book.

The idea that faith is power is an experience of most, if not all, of the readers of the *Star*. This was perhaps the most outstanding experience of the Prophet Joseph Smith. He became conscious of this fact when he went into the woods to pray and received his first transcendently glorious vision ; also when the Angel Moroni appeared in his room three and a half years later ; again when John the Baptist appeared to him and Oliver Cowdery on the banks of the Susquehanna river, May 15, 1829 ; and this fact was confirmed on numerous other occasions. To the readers of this journal a living faith, vibrant with power, is fundamental in their religion.

Some teachers of psychology unfortunately are faith killers. But it is gratifying to read in this article that there is a psychological necessity for ideals which the science of psychology cannot supply but religion can. And that the exercise of faith and religion is not a distortion of psychological processes, but their completion is another welcome thought. We are also glad to read that a genuine religion, such as that taught and lived by Jesus, is a type that psychology cannot criticize.

We hope our readers will enjoy this article as greatly as we did when we first read it in *The Listener*. (We were not able to hear it.) We have a deep conviction that the truths of science and the truths of Christ's Gospel cannot conflict. All truth comes from the same source—God. Happy will be the day when all seekers after truth in every field whatsoever will realize this fact.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

PRESIDENT JOSEPH J. CANNON will be principal speaker at Bristol district conference, which will be held in Cheltenham Town hall, beginning Saturday, September 29, at 5 p.m. Sunday services commence at 10 a.m., 2:30 p.m. and 6:30 p.m. Manchester district conference will open Saturday, October 5, in Rochdale Town hall. Sunday meeting will begin at the usual times.

Changes have been made in conference dates of four districts. The revised schedule reads : Hull, October 27 ; Scottish, November 3 ; Newcastle, November 10 ; Leeds, November 17.

LEADERS IN THE MISSION

President Frederick William Oates of Newcastle District

By ELDER E. JAY MILNE

ON the Sunderland branch stage tableau scenes depicting "The Restoration of the Gospel" unfold themselves in splendour. For nearly two hours the audience sits enthralled as they view the pageant.

In the midst of the drama the lean, angular frame of the actor-author and director moves with rapid precision. His histrionic movements are those of a master.

The scene changes. Out on the athletic field the same agile man rushes to make a tackle. He is wearing a checkered blue and gold jersey bearing in script "Latter-day Saints." He is a

member of Sunderland M. I. A. football club—the first of its kind in the Mission. Although outclassed, the team battles gamely on and wins the plaudits of the crowd for its fine display of sportsmanship.

Again the scene alters. In the classroom this same man is explaining the working parts of a woodworking machine, and on the blackboard behind him are diagrams for intricate pieces of furniture. The students listen with interest, for the instructor knows his subject well and knows how to present it attractively.

This versatile man who still enjoys the bloom of youth is Brother Frederick William Oates of Sunderland, Newcastle district president.

Brother Oates has been blessed with an abundance of talent of a high order. Whether it be shown through mental creativeness or physical activity it is present and has frequently found expression in the various Church auxiliaries. Fortunate indeed is the individual who possesses this ability, but more fortunate is he who has the wisdom to put his ability to the highest cause that man can serve—the Gospel of Jesus Christ. This President Oates has faithfully done and the signal honour of being chosen to preside over Newcastle district has come as a result of his untiring effort to develop the gifts within him. He is a believer in the axiom: "If you have talents, industry will improve them."

Never before have people been so responsive to new ideas as are the people of the world today. And never before has there been such a need for men with ideas as there is at the present time. The honours of civilized societies have always gone to men whose ingenious natures and versatile abilities could lead to better and happier ways of satisfying human wants.



PRESIDENT OATES

Previous to his appointment as district president, Brother Oates was president of Sunderland branch. He has always been an active worker in the Church. He was born of goodly Latter-day Saint parents, Frederick W. Oates Sr. and Nora Pallin Oates, in Sunderland, May 9, 1906.

He recalls the bitter persecution he and his family endured for the Gospel's sake when he was a youth. Sometimes meetings were held up as missiles flew through the church windows. He recalls how elders in Sunderland were beaten and jeered and told

to leave town in those pre-war days. But the persecution, instead of intimidating the Oates family, made them more determined to battle in order that right should prevail.

Since the day Brother Oates was baptized and confirmed (May 11, 1918) into the membership of the Church of Jesus Christ of Latter-day Saints he has steadily progressed. A faithful, conscientious worker, he has grown with the years and in the power of the Priesthood. He derived a positive satisfaction in rendering service to whatever position he might be called to labour and had the honour of being ordained an elder by Apostle John A. Widtsoe, October 28, 1928.

In all his advancements to positions of leadership and responsibility Brother Oates has enjoyed the loyal help of his wife, Sarah Ellen Williamson Oates, to whom he was married April 7, 1928. She has stood side by side with him in all that he has undertaken to do. Sister Oates has also been active in auxiliary organizations. At present she is district Bee-Hive supervisor. They have been blessed with two children, Frederick William Jr., five, and Hazel Dawn, seven.

Instructor in woodworking and other forms of manual training in a government managed instruction training school in Sunderland is the

vocation of Brother Oates. The story of how he obtained this position from a field of 200 applicants is a remarkable tale of deep faith and the Lord's answer to fervent prayer.

An honest tithe-payer and a strict observer of the Word of Wisdom, his actions demonstrate his beliefs. An eloquent speaker, too, he impresses all with his sincerity and seriousness. As he voices his testimony one cannot help but feel that there is a man whose philosophy is the same as Paul: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith. . . ."

Newcastle District

ELDER AMOS FIELDING was the first messenger of the restored Gospel to Newcastle-on-Tyne. As early as October 6, 1840 he reported six members, two priests and one teacher in that vicinity.

The Church has two chapels in Newcastle district, at Sunderland and West Hartlepool, both of which were secured immediately prior to the outbreak of the World war. Milling mobs surrounded Sunderland chapel previous to its dedication by President Rudger Clawson, January 19, 1913, shattering windows and attacking missionaries.

Today Newcastle district includes thriving branches at Gateshead, Hexham, Middlesbrough, Shildon, Skelton, South Shields, Sunderland and West Hartlepool.—W. J. A.

NEWS OF THE CHURCH IN THE WORLD

Record of 52 years continuous service in the business office of the Church in Salt Lake City is that of Elder Arthur Winter, a native Briton. Born in Nottingham, Nottinghamshire, England, December 20, 1864, he joined the Church as a youth and, after emigrating to Utah, started in the Church office as errand boy when 19 years of age. Today Elder Winter is chief clerk in the office of the First Presidency and secretary and treasurer of the Church board of education. He has served under five presidents: President John Taylor, President Wilford Woodruff, President Lorenzo Snow, President Joseph F. Smith and President Heber J. Grant. On the anniversary of the completion of his 52nd year as a worker in the office, Elder Winter paid this tribute to the general authorities: "No man could ever work with a finer body of men, nor in better atmosphere. The training, education and experience have been wonderful."

United States Secretary of State Cordell Hull has named President Franklin S. Harris of Brigham Young university as one of the seven official delegates of United States to the Seventh American Scientific congress in Mexico City during the latter part of September. President Harris was the only delegate from western America. Authorities from various regions of North and South America will discuss current problems in 14 fields of science. President Harris is a member of the Philosophical Society of Great Britain (Victorian Institute) with headquarters at London.

Gold medal bearing the inscription, "To the Mormon Tabernacle Choir, with Sincere Appreciation," accompanied by a certificate, has been received by Bishop David A. Smith, choir president, from the Pacific International exposition at San Diego, California. Bearing the signatures of the president and managing director of the exposition, the certificate says: "The California Pacific Exposition is

honoured to award a gold medal to the Mormon Tabernacle choir for choral excellency." The choir sang at the exposition on a week's concert programme, beginning July 19.

Appointed to instruct classes in the field of religion at University of Southern California (enrollment of 10,000 students), University of California at Los Angeles (7,000 enrollment) and a Los Angeles junior college is Elder John A. Widtsoe of the Council of Twelve Apostles, former president of European mission (1928-33). These universities made plans for instituting courses in religion in their curricula this summer and classes begin in late September (*Star* August 15). With his new appointment Dr. Widtsoe has been relieved of the position of Church commissioner of education, and Dr. Franklin L. West, second assistant general superintendent of Y. M. M. I. A., has been named to succeed him in this capacity. Dr. West was for many years head of the physics department, dean of the school of general science and dean of the faculty at Utah Agricultural college.

Host to 147 Latter-day Saint Boy Scouts in New York City hall recently was Mayor Fiorello La Guardia of America's largest city. During their tour of the eastern states the Scouts visited the vicinity of Palmyra, New York, birthplace of the restored Gospel (*Star*, Sept. 5). There the Salt Lake City Scouts were greeted at the railway station by a bugle and drum corps and citizens of the town transported them in buses to Hill Cumorah, the Smith homestead and Sacred Grove.

Illinois State Historical society has honoured the Prophet Joseph Smith by placing a historical marker on its state highway one block north of the old Carthage jail, in which the Prophet was martyred June 27, 1844. The marker was placed for the purpose of directing traffic to the old jail, since it is recognized as one of the chief historical spots in the state. Carthage jail is now owned by the Church,

WALES HEARS THE WORD OF WISDOM

Three Thousand Attend the Mission Health Exhibition

IN picturesque Pontypool, resting in the heart of South Wales' green-blanketed hills, cheerful mothers are spreading their tables with new menus. They are health meals. They include more fruits, more milk and eggs and grains. There is less meat.

And as some of those happy families gather around the board the conversation no doubt leads to the Latter-day Saints. . . . Who are they? Just what do they teach? Where did they get this "new" code of health?

All of this has resulted from the Exhibition of Health in Pontypool Town hall, sponsored by the British mission of the Church of Jesus Christ of Latter-day Saints, Thursday, Friday and Saturday, September 19-21. Approximately 3,000 persons, including many Pontypool civic leaders, attended the three-day exhibit, the theme of which was "Live Wisely."

The town hall was distinctively decorated in a colour scheme of cream and black. Converted into a model kitchen by the local gas and water company, the stage was the scene of lectures and demonstrations. Along the side walls of the hall were booths in which health food concerns exhibited and demonstrated their goods. At the left of the stage was a large Word of Wisdom exhibit, where travelling elders explained the Latter-day Saint health teachings as revealed by the Lord to the Prophet Joseph Smith. Parts of the programmes were relayed to the street by two powerful amplifiers outside the hall.

Upon entering, each person was given an attractive yellow souvenir brochure containing the programme, advertisements, health recipes and an explanation of the Word of Wisdom.

The exhibit was planned by Welsh district President Richard C. Thomas and Elders Henry R. Pearson, Horace L. Hulme and Walter J. Eldredge, supervised by President Joseph J. Cannon. Speakers at the various programmes were President Cannon, Elder Hulme, Dr. James L. Woodruff of Los Angeles, Councillor Charles Gray, C.C., D.C., and Fred Densall, manager of New Royal theater. Music was furnished by Sisters Elise Mace and Elizabeth Cornwall and the Mission M Men quartette (see page 623). A feature Friday was a "Shirley Temple" healthy girls' contest, judges of which included Mrs. Ivor Jones, J.P., and Mrs. W. C. Watkins, wife of Councillor Watkins.

Pontypool *Free Press*, which published several accounts on the exhibit, expressed its purpose:

The purpose of the project is to stimulate interest in wiser diet, proper exercise and correct health habits. The interest of the Latter-day Saint Church is prompted by their teaching, known as the Word of Wisdom, which is essentially a health code. Its simple principles have achieved remarkable results among the people who have applied them.

The health exhibit is another evidence that Wales is interested in the message of Mormonism. At Welsh district conference February 23, 2,000 persons sought admittance to the evening session.—WENDELL J. ASHTON.

BIRMINGHAM DISTRICT CONFERENCE

AUTUMN series of district conferences opened with the holding of Birmingham district conference in Kidderminster branch chapel, Saturday and Sunday, September 14 and 15.

Attended by more than 150 persons, many of whom were non-members, the Sunday evening services included talks by British Mission President Joseph J. Cannon, Dr. James Lloyd Woodruff of Los Angeles, California and his daughter, Sister Constance Woodruff. President Cannon declared that the greatest individual challenge today is the question as to whether Joseph Smith was a diseased mentality or a true prophet. He showed that if the Prophet had been mentally unbalanced he could not have published the Book of Mormon and avoid filling it with stories of himself. The sterling character of Nephi, as portrayed in the Book, alone is sufficient proof that the Prophet was inspired, President Cannon said.

The evening meeting, conducted by District President Norman Dunn, included special numbers by Brother C. Arthur McGilvray (organ prelude), the district choir and Sister Muriel Hunter (vocal solo).

Sunday meetings began with a testimony meeting, followed by a

morning service which included talks by President Dunn and Elders Stephen R. Murdock, Eugene T. Pingree and Bernard T. Price. Musical numbers were provided by the district mixed quartette and Sister Winifred E. Makin, who rendered a vocal solo.

Irish District President Benjamin R. Birchall and Elder Fielding S. Barlow were speakers in the afternoon meeting, conducted by Brother George Hunter, first counsellor in district presidency. Special numbers were given by Brother Melvin W. Dunn (organ prelude), Sister Muriel Hunter (pianoforte solo), Brother George French (violin solo), Brother John R. Goodman (recitation), Sister Gwen Jevons (vocal solo), Mission M Men quartette (Elders Alma M. Porter, Elvon G. Jackson, James S. Astin and Gilbert R. Langton, directed by Elder Bertram T. Willis), and Birmingham district Singing Mothers (directed by Sister Muriel Hunter).

Primary children (directed by Sister Elizabeth Cornwall), Bee-Hive Girls and Boy Scouts provided the Saturday afternoon programme, and in the evening a floral reception and "tea" and song and play evening were held, under the direction of Elder Elvon G. Jackson and Sister Elizabeth Cornwall.

OF CURRENT INTEREST

Food—Britons are eating more fresh fruit, statisticians point out. The average consumption of fresh fruit per person during last year was 96 pounds. The average in 1924-27 was 44.2 pounds, making an increase of 116 per cent. Much of the increase was due to more apple eating. Last year there was an average of one-half apple eaten each day per person. The average person ate 144 oranges last year—36 more than ten years ago. Increases were also shown in plums, grapefruit, lemons, limes and bananas. Consumption of butter has increased from 15.4 pounds per head to 25.2 per head in a decade,

and the average person ate 151 eggs last year in comparison to 116 ten years ago. On the other hand, decreases were noted in consumption of beef and bacon. It is estimated that the average person drinks one-third of a pint of milk each day.

Work—Unemployment in Great Britain is at a lower level than it has been for five years, according to official figures released recently. There are now only 1,972,941 unemployed. The increase in employment since January this year has been 328,000, and since September, 1931 the number of employed has increased by 1,000,000.

FROM THE MISSION FIELD

Doings in the Districts: Liverpool—District President Fred Bradbury presided at baptismal services in Burnley chapel Wednesday, September 11. Sisters Laura Hind Winn and Irene Winn were baptized by Elder William F. Homer and confirmed by Elders Ray L. Richards and Dale L. Barton, respectively.

Leeds—Leeds district M Men defeated Sheffield district in softball at Woodhouse moor, Leeds, Saturday, September 14. After "tea," served by Leeds Gleaner Girls, Sheffield saints and friends were guests at a social and programme in the branch hall.

Sponsored by Leeds M. I. A., the theme of the affair was "A Cruise On The Good Ship M. I. A." The hall was beautifully decorated in the form of a ship, with sparkling coloured lights. Mr. Edward Wigglesworth took the part of "Captain," Elder Ervin M. Skousen as "First Mate" and Elder Preston B. Hoopes as "Purser." Entertainers included Miss Doreen Camm, a clever ten-year-old dancer, Sisters Nellie Butterfield and Annie Wigglesworth and visiting Church members. Dancing under the direction of the "Captain" concluded the evening. Approximately 100 persons were in attendance. Supervising Elder John L. Van Orman was in charge of arrangements.

Hull—President Joseph F. Merrill and Sister Emily T. Merrill were speakers at Hull branch sacrament services in the branch chapel Sunday, September 15. President Merrill's text was "What Is Our Greatest Need?" He answered it by quoting and enlarging upon the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thy self." (Matthew 22: 35-39). Sister Merrill related her conversion and spoke of the integrity of the Latter-day Saints.

Distinguished Guests

EIGHTY guests, including President Joseph J. Cannon and the Mayor of Rochdale (Councillor Ashworth Ashworth), attended Rochdale M Men banquet and dance in Floral hall, Friday, September 13.

Speakers included President Cannon, Mayor Ashworth, General Secretary W. J. Green of the National Baseball association, and President E. L. Turner of Northern Baseball league. Special numbers were provided by the Mission M Men quartette (Elders Alma M. Porter, Elvon G. Jackson, James S. Astin and Gilbert R. Langton (directed by Elder Bertram T. Willis), Mr. C. Chadwick (piano solo), Miss Marion Baron (reading), and Mr. B. Cleaver Howard (violin solo). Elder Keith L. Freeman was toastmaster.

Irish—Belfast Branch M.I.A. is proceeding in the new season with enthusiasm, following the opening social at 122 Upper North street hall Wednesday, September 11. Planned by Y. W. M. I. A. President Ruby Gillan and Y. M.M.I.A. President Joseph Ditty, the programme was conducted by Supervising Elder Keith M. McFarlane. Community singing was conducted by Elder F.W. Cox and prize games were played.

Several cottage meetings have been held in homes of investigators in Belfast recently by Elders Keith M. McFarlane, F. W. Cox, V. L. Bingham and Austin Scott.

Scottish—The district M. I. A. is optimistically launching forward on a new season, which was in-

augurated with the holding of a district field day Saturday, August 31, at Whitburn, midway between Glasgow and Edinburgh. The day commenced with a track meet supervised by travelling elders. Winners of events were: 100-yard dash—Brother James Gemmell of Glasgow (: 12); standing broad jump—Brother James Gemmell of Glasgow—(7 feet 10 inches); running broad jump—Brother William Scott of Glasgow (14 feet 8 inches); 400 relay—Glasgow (1: 00); high jump—Brothers James McQueen of Glasgow and Brother George Houston of Edinburgh tied (4 feet 1 inch); 800 yards—Brother George Houston of Edinburgh (2: 51); Sister Florence Percy of Edinburgh won women's 50-yard and 60-yard races. Glasgow branch assembled 35 points to 33 for Edinburgh. Sisters May G. Houston and Annie Percy of Edinburgh branch Relief Society served "tea" in Masonic hall. Toasts were given by Supervising Elder Roscoe G. Ward, Elder Reed W. Ellsworth and President John Houston of Edinburgh branch. A programme which followed included a sketch, "Little Nell," songs by the missionary chorus, harmonica solo by Elder Alexander McLaughlan Jr., vocal solo by Elder Ellsworth, banjo selections by Brother Jack McKay of Glasgow branch, duets by Sisters Mina and Jessie Thomson, novelty numbers by Elder Dean W. Francis and community singing directed by District President William Stout. Dancing followed.

Forty persons attended the opening social of Airdrie branch M.I.A. Wednesday, September 4, in Callon street hall. Branch President Thomas M. Graham was master of ceremonies of the programme, which included games and songs, numbers by travelling elders, banjo selections by Brother Jack McKay and dancing and refreshments.

Newcastle—Harvest Thanksgiving services were held by Shildon branch Relief Society in the branch hall Sunday evening, September 15, under the direction of Sister Ethel L. Lentell, Relief Society president. Talks were given by Elder John P. Gleave, Sister Margaret Walker, district Relief Society supervisor, Sister Violet Wappett and Sister Lentell. Musical numbers included selections by the Singing Mothers and a duet by Sisters Violet Wappett and Leonora Edwards. The following Monday fruit and vegetables which were on display were sold for the benefit of Relief Society funds.

Personal—The first wedding ceremony to be held in Norwich branch chapel took place Saturday, September 14, with the marriage of Brother Alfred John Willmott and Sister Rachel Schmid of North London branch. District President Alfred Burrell officiated, and services included choral numbers and a talk by Supervising Elder Rex A. Skidmore. Brother John F. Cook of the district presidency assisted in the arrangements.

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